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ART STUDIO.

THE MIGHTY SCOPE OF MORMONISM.

A Discourse Delivered by ELDER ORSON F. WHITNEY.

At the Pioneer Stake Conference, in the Tabernacle. Salt Lake City. Sunday Afternoon, January 26, 1908.

gument, were those who were present at this morning's meeting of the conference. This is the second meeting

of a series; tonight another meeting will be held in the stake house, and those present this afternoon will best be able to understand and appreciate instructions that are to be given the evening meeting. This is in-able, because the key-note was table, because the key-note was 'uck this morning, and what is said is afternoon and will be said this ening, will be a continuance of the gument and the instructions; hence wisdom and need of attending all meetings of a conference. Those) do this are best able to appreci-to the full what is said and done-cannot understand a book so well we miss reading the preface or the ening chapters; we cannot compre-nd a play if we enter at the close the first or the second act. It is ficult in such cases to connect what is gone before with what is going , or that which will continue.

A THREEFOLD LIFE. would use this as a comparison of r experience in mortal life. We most comprehend the present with-t an understanding of the past, and cannot understand the future un-is we experience the present. The tter-day Saints believe in a three-d existence; the life that went before s life; the life in which we now , and the life yet to come. We

e, and the life yet to come. We lieve we had a pre-existence, that is related to the present existence, d that there is a future existence of that there is a future existence of the send that we solve are reap-g a harvest that we solve are reap-g the seed of a harvest that will reaped in the great Hereafter. We not helieve it results to understand not believe it possible to understand is mortal life without some compre-nsion of the spirit life that went fore: nor can we hope to under-and the eternal future, toward which e are hastening, unless we have an telligent comprehension of this existce and its purposes.

THE COMFORTER.

Hence the significance of the prom-se made by the Savior to His disci-des: "I will not leave you comfort-ess," "I will send you another Com-orter, even the Spirit of Truth," and He will bring the things past to your emembrance: The will show you things o come." This spirit, the Comforter, I have received who have embraced to come." This spirit, the Comforter, all have received who have embraced the gospel of Jesus Christ. "Men and brethren, what shall we do?" was the cry of the heart-pricked multitude on the day of Pentecost, when Peter told them they had put to death the Lord of life and glory. "What shall we do?" they cried, in their extremity, and the apostle (seeing they already believed) said: "Repent and he baptized, eve-ry one of you, in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost."

Holy Ghost." The Holy Ghost explains not only the present life, revealing the pur-pose for which it was instituted, but it also explains the eternal past and the eternal future, disclosing to men things pertaining to their origin and destiny. It is the knowledge of the past connected with the knowledge of the future that makes plain and comthe future that makes plain and com-prehensible the present, showing us why we are here and what God re-quires at our hands.

A MANY-SIDED PROBLEM.

I feel sure that the remarks of the previous speaker will commend them-selves, without any words of mine, to the hearts and minds of this congrega-tion. Elder Smith made his meaning plain, and spoke straight to the point. And yet, I have no doubt that some of us understood him better than did others. Those who stood the best chance of comprehending his meaning and appreciating the force of his ar-sument, were those who were present ply means: "Pay your tithing and

Now, my triends, Mormonism means tithes and offerings; it means the Word of Wisdom and temperance; it means marriage; it means battling against the forces of nature, if need be—the exter-mination of pests, the redemption of the desert, the colonizing of the wasts; it means faith, repentance, baptism, and the gift of the Holy Ghost. It means all this, and it means a great deal more; but in order to understand it aright you must survey it from the proper stand-point. You must not look upon it as a gold shield, or a silver shield, and that alone-surveying it only on one side. You must not act like children who find a piece of glass or a diamond glitter-Now, my friends, Mormonism means You must not act like children who find a piece of glass or a diamond glitter-ing in the sunlight, when one might say: Why, what a beautiful crimson ray that glass, or that diamond, sends forth; while another boy or girl, view-ing it from a different point, might say, it is blue, another that it is yellow, and still another that it is a white ray; whereas, if they would walk all around the diamond, and survey it from every side, they would find that it was send-ing forth vari-colored rays, and that it was the same sunlight that produced them, by refraction through the many prisms of the jewel. It is unsafe and unfair to judge a thing from our par-ticular standpoint, and approve or con-demn it without a thorough knowledge and comprehension of the facts.

and comprehension of the facts.

WELDING THE DISPENSATIONS. Now I will read a short selection from

Now I will read a short selection from the writings of Joseph, the prophet, who founded this Church, and con-sequently ought to know something about Mormonism and what it means; what it contemplates, and what it com-prehends. He says: "It is necessary, in the ushering in of the dispensation of the fulness of times, which dispensation is now begin-ning to usher in, that a whole and com-plete and perfect union and welding tohing to usner in, that a whole and com-plete and perfect union and welding to-gether of dispessitions, keys, and pow-ers, and glories, should take place and be revealed from the days of Adam even to the present time; and not only this, but those things which never have been revealed from the founda-tions of the world, but have been kept from the wise and neudent, shall be refrom the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fulness of times."

I know of no passage of Scripture bet-I know of no passage of Scripture bet-ter calculated to impress one with the magnitude and comprehensive character of the work called Mormonism. It deals not only with the present, but with the great past and the greater future. It takes into account not only the events of the inteteenth and twentieth cen-turies, the dispensation in which we are, but all the dealings of God with man from the dawn of creation down are, but all the dealings of God with main, from the dawn of creation down to the present time. It shows that there is a necessary relationship between the past, the present, and the future, and in this connection the prophet declares that the earth will be smitten with a curse when Christ comes, if there be not a welding together, like theli inks of a mighty chain, of all these past dispensa-tions, which are to be made one. This is the day of restitution, when all things in Christ, both in heaven and on earth, are to be gathered together. This is Mormonism. It means everything that is of worth to the human family. It takes account of all that is good, pure, true and wise, all that is virtuous and

takes account of all that is yood, pure, true and wise, all that is virtuous and praiseworthy, whether originated by the Latter-day Saints or any other people. It takes account of all that God is doing among the nations, by means of any good and honest soul, or any worthy institution under heaven.

places rendered plainer the meaning of the scriptures. I told the gentleman that if we appeared indifferent to the work that Christian scholars were do-ing-a work that would play into the hands of "Mormonism," and eventually events it divine. It use such a sconting hands of "Mormonism," and eventually prove it divine. It was only a seeming indifference. We can afford to be easy concerning these things. But we must do our work, while they are doing theirs. We approve of all that meri-are doing to render a more perfect translation of the word of God. And to those who are digging up the buried cilies of the American conti-nent, archeological students and ex-perts, searchers into the past, unearth-

nent, archeological students and ex-perts, searchers into the past, uncarth-ing old rulns and deciphering old obe-Hsks, we say to them: "Go on in your great work, and God speed you in it, for you will some day prove the truth of the Book of Mormen by your op-erations. Do not imaging for a mo-ment that we take no stock in these things. Do not think that we fail to account, in our own way, which we believe to be God's way, for all these things. We take account of all that is good, of all that is useful, of all that is virtuous, wise and praiseworthy.

WHAT OF CHRISTIANITY.

Is virtuous, wise and praiseworthy. WHAT OF CHRISTIANITY. But, says the Christian, you say that Mormonism is the only true religion, and that we have all gone out of the way. Where do you place us? Where do you place my chigion, in this great scheme of yours, that comprehends all that is good in the past, the prosent, and the future? I answer him, that we regard Christianity as one of those great spiritual waves that have rolled over the world from the beginning, an impulse from God toward the salva-tion of the human family: but that Christianity is not the only wave of that kind that has thus rolled over the world. "Mormonism," from our view-point, is a nickname for the restored religion of Jesus Christ, a religion that had its origin in the heavens be-fore this world was created, and that has been revealed to man in a series of gospel dispensations. The dispensa-tion in which the aposties of Christ were chosen to preach that gospel, was only one of those great spiritual impulsions that have broken like billows upon the shores of time. Without any desire or design to seem arrogand or presumptu-ous I affirm, my Christian friend, that the difference between your position and mine, your church and mine, your religion and mine, is that you belong to one of those great spiritual waves fut has done its work, like others that preceded it, thus rendering necessary the movement called Mormonism, which is only another of those great billows rolling from the throne of God, and having as their object the eventual sal-vation of all mankind, the sanctifica-tion and glorification of this planet, to be inherited and possessed by the pure in heart. The difference heaven your on the bine shores are the dispense, where your bine heart. The difference heaven your on the shores are believen your on the beat. The difference heaven your your bine heart. The difference heaven your your shores of those great billows your bine heart. The difference heaven your your shores of th become a celestial sphere, a heaven, to be inherited and possessed by the pure in heart. The difference between your he interited and possessed by the pure in heart. The difference between your faith and mine, from our standpoint, is simply this: You have truth, but during the ages that have intervened since that truth was established in its purity, there has been a gradual de-parture from it, it is mixed with er-ror, and we present to you the original truth, restored, the fulness of the everlasting gospel. Your church and re-ligion, my friend, like all the churches and creeds of Christendom and heath-endom, are, from the Mormon standpoint, so many rallying centers for de-vout and well meaning souls, who can not appreciate the glories and sublimi-

If there were the glores and subini-ties of the restored gospel. If there were time I should like to trace the history of God's dealings with man, just to show what Joseph Smith meant by the welding together, in the dispensation of the fulness of time, of all the keys, powers and glor-lous of former dispensation. I think I could point out some relationship could point out some relationship between the past, and the ipresent: though I do not, of course, claim the power to tell the things, referred to by the prophet, that babes and sucklings yet will utter-things that have never been known among mankind.

THE GOSPEL'S FULNESS.

Why do we speak of the fulness of the gospel, if there is truth, intelli-gence, and wisdom yet to come? We speak of the fulness of the gospel, just as the Book of Memory and Just as the Book of Mormon speaks of it-in a relative sense. The Book of it-in a relative sense. The Book of Mormon contains the gospel's funcess as it was revealed to the Nephites, and we have the gospel's fulness as it has been revealed to another people. The Latter-day Saints believe in and practise principles that the Nephites never redeived—principles that the Book of Mormon does not even men-

never received—principles that the Book of Mormon does not even men-tion. In the section from which 1 read—section 128, Doctrine and Cove-nants, the prophet mentions one of these great principles—that of baptism for the dead. We believe the dead can be saved as well as the living, and that it takes just as much to save a dead person as it does to save a living one. We do not believe that the case of those who lived before the days of Christ is hopeless, nor the case of those born in heathen countries who have never heard the name of Christ; for they shall all hear the gospel; if not in this world, then in the next, and be judged in the spirit like men in the flesh. It is the mission of the Lat-ter-day Salnts to rear temples and to officiate in them for the salvation of the dead, those who died without the gospel. They still live; they are in the spirit world, waiting to have the gospel preached to them, and the glad message will yet reach them. They can have faith there; they can repent there, because these are spiritual pro-cesses, and that is a spiritual world; but baptism is an outward ordinance, a temporal ceremouy, and must be ad-ministered in a temporal world. Our but baptism is an outward ordinance, a temporal ceremony, and must be ad-ministered in a temporal world. Our religion teaches us that we can be bap-tized not only for ourselves, but also for others who died unbaptized, and in this way the hearis of the children will be turned to the fathers, as Malachi foretoid, warning Irsael and the world that unless this were done, the earth would be smitten with a curse. Joseph Smith declared that the great weld-ing principle by which the present would be bound to the past, is the principle of salvation for the dead, the living acting for the dead, binding living acting for the dead, the living acting for the dead, binding themselves to livir departed ancestors, and not only to their ancestors, but to

who have lived and died in the gos-

This is the last dispensation. God has

ALL FOR GOD.

But we cannot do all of God's work. Hopeless indeed would seem the task, and far distant the consummation, if this little handful of people, among all

living and the dead.

one that would extend a welcome to the oppressed of all other nations and give opportunity, under the folds of its give opportunity, under the folds of the protecting flag and Constitution, for the establishment and growth of the Church of Jesus Christ in latter days. This, in brief, is the meaning of Mor-monism; this is the message that we are trying to voice to the world. We are the friends of humanity, and every read mean and woman where sectors to

the gospel in its purity. It is our mis-sion to preach that gospel, and to of-ficiate in that priesthood for the salva-tion of the human race, living and dead. But we take cognizance of all the good that others are doing, the statesman the discovery the invent-Church of Jesus Christ in latter days. This, in brief, is the meaning of Mor-monism; this is the message that we are trying to voice to the world. We are the friends of humanity, and every good man and woman who is seeking to do right and to serve God, we regurd as our co-laborers, our brothers and siz-ters in the great work of God. Our work differs from that of others, in that it is a spiritual work. We hold the powers of the priesthood, and have

1 21 .

GENEALOGY.

An Interesting Incident, Showing the Far-Reaching Influence of This Department and Also the Circumnavigation of the Globe by the Deseret News -Tripp and Trapp Families of America.

--Tripp and Trapp Familles of America. All communications to this department should be addressed to Mrs. Elizabeth C. McCune, chairman genealogical definities of Ploneers, corner Main and First North streets, Sait Lake City, Utah. Trom far-away India comes confirmatory evidence that the "News" circles the globe, carrying with it the "News" circles the globe, carrying with it the endown to establish a common ground of information in genealogy among the deavor to establish a common ground of information in genealogy among the streets, Saither A. M. Musser, saying that he had intended to ask Elder Musser for some information concerning his ancestors; but that he had intended to ask Elder Musser for some information concerning his ancestors; but that he had intended to ask Elder Musser for some information concerning his ancestors; but that he had intended to ask Elder Musser for some information concerning his ancestors; but that he had intended to ask Elder Musser for some information concerning his ancestors; but that he had intended to ask Elder Musser for some information concerning his ancestors; but that he had intended to ask Elder Musser for some information concerning his ancestors; but that he had intended to ask Elder Musser for some information the regulied since he had he following children: Patty, Stisha, Hannah Hall (uny mother), Jon-attan Polly. Apbia, Lydia, Lovina, Enoch and Naomah Hail Bartlett. My mother had the following children by Rev. William Tripp (my father): Enoch Bartlett (myselt), Robert, Lucy Ann, Paschal Morrit, Naomah, Susan Allen, Bartlett, Julia Frances. ment should be addressed to Mrs. Eliz-abeth C. McCune, chairman genealogic-al committee of Daughters of Ploneers, corner Main and First North streets, Salt Lake City, Utah. From far-away India comes con-firmatory evidence that the "News" circles the globe, carrying with it the efforts of this department, in an en-deavor to establish a common ground of information in genealogy among the readers of this paper. A gentleman redenvor to establish a common ground of information in genealogy among the readers of this paper. A gentleman re-siding in Gharikhata, Karachi, India, wrote recently to Elder A. M. Musser, saying that he had intended to ask Elder Musser for some information con-cerning his ancestors; but that he had received through the genealogical do-partment of the Deserct News all the information be required since he had begun his letter. The gentleman from India also added the information that he had seen the name of Patriarch Samuel Claridge in this department, which had reminded him that his moth-er had a friend by the name of Clar-idge in England. His mother lived in England, and he wrote to her for the names of the Claridges. This informa-tion was written back to Mr. Lilley in India, and he transcribed it in the let-ter to Elder Musser, asking him to give the names to Father Claridge or his daughter. Thus, the department sup-piled important information for the resident of India, and a chain, reach-ing Claribar to India over to England. need important information for the resident of India, and a chain, reach-ing from Utah to India, over to Eng-land, back to India, then on to Utah was formed by this interesting trans-action. The incident is very simple, but what tremendous results for the future are foreshadowed by its significance. TOUCHING FAITH OF A DISTANT

SAINT. From Carney, Mich., comes a pathetic

From Carney, Mich., comes a pathetic letter from a sister who sends from her slender store one dollar to "help the work along." She sent the same amount once before, and her money was credited to her in the temple, thus creating a link between her and that holy house. She says: "I am not very well, and I don't know that I ever will be well again: but I know that Cod's Lake City. Baldwin family from eastern states records, by Geo. H. Taylor, Salt Lake City. Blythe family from Scotch records, by Blythe Estate of Salt Lake City. Burt family from Scotch and eastern states records, by Alex Burt of Salt Lake City. Casper family from eastern states records, by Wm, W. Cooper of Mill Creek. Lake weil, and I don't know that I ever will be well again; but I know that God's work will go on. I rejoice in the thought of the welcome that will be extended to those who remain faithful by their dear ones on the other side." She closes by asking the saints here in Zion to pray for her. Will we not do so? Creek Campbell family from Scotch records, by Peter Reid of Sait Lake City. Cummings family from eastern states records, by B. F. Cummings of Salt

BARRETT FAMILY OF ENGLAND.

CANFIELD.

Mrs. Fanny Meadows of Farmington, Davis county, Utah, would like to hear from any of the descendants of Cyrus C. Canfield.

HARVEYS AND BURCKSHAWS.

Will the Harveys and Burckshaws of

England please communicate with Mrs. E. H. Lyon of Murray station, Salt Lake City, in regard to temple work.

TRIPPS, TRAPPS, BARTLETT.

Mrs. Ellen Barrett Summerhays of

44 north Second West street, Salt Lake City, Utah, wishes to know if any one has done work for the English family of Barretts. She wishes to take up the names of that line found in the gene-alogical library in the historian's office.

Creek

ords

records, by B. F. Cummings of Sait Lake City. Cartwright family from Temple and private records, by Wm. H. Perkes of Sait Lake City. Clearwater family from Temple and private records, by T. J. Patten of Pro-

Please have the above printed so that if any person from England has infor-mation of the Tripps or Bartletts, or the connection of the Tripps and Trapps in

America, may correspond with me at Murray R. D. box 98, Utah, and I will

promptly answer. Yours truly, ENOCH BARTLETT TRIPP.

SALT LAKE TEMPLE WORK.

Families worked for in Salt Lake Temple prior to March 31, 1894: Atkin family from Scotch records by D. M. McAllister of Salt Lake City. Allen family, from eastern states record, by Sarah M. Terry of Mill Creek.

Teek. Alston family from English records, y Thomas Alston of Sugar House. Armstrong family from English rec-rds, by F. Armstrong of Salt Lake

Aston family from temple and pri-vate records, by Wm. H. Perkes of Sait Lake City.

o. Cameron family from Scotch records, by William C. Dunbar of Salt Lake

City. Crowther family from English rec-ords, by Wm. Crowther of Salt Lake City.

Durbin family from eastern states records, by Wm. W. Casper of Mill

Creek. DeFresne family from Jersey Islands records, by Elizabeth J. D. Stephen-son of Salt Lake City. DeCarteret family from Jersey Is-lands records, by Mady Le G. Pill of Bountiful. Dunbar family from Scotch records, by Wm. C. Dunbar of Salt Lake City. Dudley family from eastern states records, by Walter E. Wilcox of Salt Lake City.

records, by Walter E. Wilcox of Salt Lake City. Grant family from Scotch records, by Madalene B. Grant of West Bountiful. Grossbeck family from private fam-ily records, by Hyrum Groesbeck of Salt Lake City. Granger family from private records.

y from priv by Sarah M. Kimbail of Salt Lake City, Graham family from Scotch records, y Elizabeth G. McDowand of Salt Lake City. Graham family from Scotch records, by Elizabeth G, McDonald of Salt Lake

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A Salt Lake City Case

Mormonism, so-called, is supposed to be a narrow and contracted religion by those who do not understand it, and at times, perhaps, there is some excuse for that supposition on the part of those who survey the great problem from a distance, and from their par-ticular standpoint. There are times when it seems necessary that one fea-ture of our faith should be dwelt upon, should be emphasized and given prominence, because of some reform that is desirable and necessary; and anyone coming among us at a time anyone coming among us at a time when this subject was being agitated, might go away with the idea that Mor-monism meant that particular thing

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ATTITUDE TOWARD CHRISTIAN-

ITY.

I was conversing with a gentleman, one who represents a very prominent Christian church, and he said: "What I cannot comprehend is that you Lat-ted-day Saints should ignore the work we are doing in the way of higher criticism a more perfect rendering of the Scriptures; what we are doing to perfect the word of God and vindicate its truth. You seem to take no stock in such things. I cannot understand that, if you say that your religion

its truth. You seem to take no stock in such things. I cannot understand that, if you say that your religion comprehends all that is good and use-ful." I told him he was very much mistaken if he imagined we took no account of, or interest in, such things. Joseph Smith declared the Bible to be the word of God so far as it is trans-lated correctly, and if Christian schol-ars with their higher criticism, should produce a more perfect translation of the Scriptures that we now have, they would only be in line with the Pro-phet Joseph Smith. He took this Bible, the King James translation, when he was but a youth, and revised it, re-storing many precious parts that had been thrown away or lost by passing through the hands of uninspired trans-lators. He taught for instance, that where Paul is made to say: "Faith is the substance of Usings hoped for," it ought to read: "Faith is the assur-ance of things hoped for"—the "sub-stance" being the thing itself. That is a sample of Joseph Smith's "higher criticism." Not that he blamed Paul, but the translators, the uninspired translators, through whose hands the criticism." Not that but the translators, but the translators, the uninspired translators, through whose hands the Word of God was transmitted. He made many changes, and in various



eve all the troubles incl-of the system, such as owsiness, Distress after &c. While their most

Headache, yet Carter's Little Liver Pills are equally valuable in Constitution, curing and pre-venting this annoying completed, while they also correct all disorders of the stemach, stimulate the liver and regulate the howels. Even if they only cured **HEAD**







TRIPPS, TRAPPS, BARTLETT. The following letter from one of our well known pioneer educators will come as a pleasant surprise to many of his old pupils and admirers. Bartlett Tripp has helped to mold the characters of many of Utah's best and most famous citizeus. And the interesting informa-tion herein given as to his splendid an-cestry, as well as the fact that he is spending the last years of his useful life in the noble work he has under-taken will be pleasant reading to hosts of old friends: R. D. Box 98, Murray, Utah, Dec.

D. Box 98, Murray, Utah, Dec R. Elizabeth C. McCune-Dear

Mrs. Elizabeth C. McCune-Dear Sister-I have been much interested in reading your genealogical department in the Deseret News, as I have been a subscriber from its commencement. I have done a great deal of work for the dead, in the Logan, Manti and Salt Lake temples, before age and health failed me. I have spent the greater part of the list 60 years in getting up a record of my father, Rev. William Tripp's ancestors; and also a record on my mother's side, Naaman Hau part Mrs.

my nother's side, Naaman Han Bart-lett's ancestors. In the fall of 1862, two brothers, Sylvanus and Thomas Tripp of England, set sail for Boston, Mass On their voyage an epidemic broke out among the passengers, and a great por-tion of them died off. The ship landed among the Indians on the coast of Vir-ginia, to clean up and rest. On the ship starting again, Thomas Tripp reached out his hand to Sylvanus, and said that

he and his wife had made up then minds that they would rather stop there among the Indians than to fur there among the Indians than to Tur the risk of going aboard the ship again; and he added that he would change his name from Tripp to Trapp and teach his children to do so to the latest gen-cration. He urged Sylvanus to con-tinue to spell his name Tripp down to the latest generation that our chil-dren may know that we spring from the two brothers. Before the death of my fathehr, he imparted this agreement my fathehr, he imparted this agreemen to me for he laid upon me the neces-sity to see that it is handed down, Syl-This is the last dispensation. God has opened the heavens, and restored the gospel in its primitive purity; also the powers of the ancient priesthood. The great work resting upon this people is to preach the gospel in every land, to build temples and officiate in principles and ordinances for the salvation of the liking and the dead

to me for he laid upon me the neces-sity to see that it is handed down. Syl-vanus Tripp, my great-great-grandfath-er and his wife, went to Boston, Mass, They went from there and settled in Kittery, Me. They had the following children: Samuel, Thomas, Mary and Rovert, my great-grandfather. Robert, my great-grandfather, had the follow-ing children by his wife Mary: Thomas, Sylvanus, May, Margery, Margrett, Sarah, Samuel, Robert, Benjamin and Willia (dead) (William II, my grand-father, was a captain in the Revolution-ary war at Bunker Hill). Catherine, Euntee William IL, my grandfather, had the following children by his two wives: First wife, Dorcus Low-Jatham, Cath-arine, William, Thomas, Nathaniel; by his second wife-Keziah Thompson,Dor-cus, Catharine, Sarah, Keziah, Mary, (William, my father, was in the war of 1812, and drew a pension to his death) and Eunice, Richard, Robert, Margery, Margaret, Ann. My father, Rev. Wil-ham, Tripp, had the following children by his first wife, Lucy Tibbets; Sarah, William, Lucinda; and by his second wife. Naomah Hail Bartleit, my moth-er Enoch Bartleit Tripp (myself), Rob-

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ity, Gulick family from private records, y Theodore McKean of Salt Lake

Howard family from Lancashire rec-rds, by Thomas Alston of Sugar House.

House. Ingersoll family from Temple library, by T. C. Patten of Provo. Kings, queens and royal families of England, by Julio Freke of Sait Lake

City. Kings, queens and royal families of Holland, by Adolph W. C. L. Kell-holz of Salt Lake City. Kings of Scotland, before 1,400 A. D., by D. M. McAllster of Salt Lake City. Kirkt family from English records.

Francis Armstrong of Salt Lake City

LeGresley family of Jersey Islands records, by Mary Le G. Pill of Bounti-

Lowe family of Temple library rec-ords, by Wm. H. Perkes of Salt Lake

McAllister family from Scotch records by Chas. H. McAllister of Logan. McAllister family from Scotch rec-ords, by D. M. McAllister of Salt Lake

McFarlane family from Scotch rec-ords, by Archibald McFarlane of West

McGregor family from Scotch rec-rds, by Agnes McG. Cutler of Salt

ords, by Agnes McG. Cutler of Salt Lake City, McKean family from private records, by Theodore McKean of Salt Lake

City. McPhie, or McFiel family from Scotch records, by D. M. McAllister of Salt Lake City. McTaggart or McIntaggart family from Scotch records by D. M. McAl-lister of Salt Lake City. Morgan family from Burkes Landed Gentry, by John Morgan, of Mill Creek. Miner family from eastern states records, by Wm. W. Casper of Mill Creek.

Creek. Marett family from Jersey Islands record, by Elizabeth J. D. Stephen-son of Salt Lake City. Molyneaux family from Lancashire records, by Thomas Alston of Salt Lake City. Nicholson family from Scotch records and Temple library, by John Nicholson of shit Lake City. Pill family from Jersey Islands rec-ords, by Mary Le G. Pill of Founti-ful.

ords, by Mary Le G. Più of Founti-fui. Perkes family from Temple and pri-vate records, by Win. H. Perkes of Sait Lake City. Prye family from English records, by Thomas Alston of Sugar House. Queree family from Jersey Island records, by Elizabeth J. D. Stephenson of Sait Lake City. Teid family from Scotch records, by Peter Reid of Sait Lake City. Sherwood family from English rec-ords by Robt, and Chas. W. Sherwood of Sait Lake City. Terry family from eastern states rec-ords, by Francis Armstrong of Sait Lake City. Welken family from German records, by Chas. H. Wilcken of Sait Lake City. Walker family from eastern states for the Sait Lake City. Walker family from eastern states by Chas. H. Wilcken of Sait Lake City. Walker family from eastern states records by Win. H. Walker, of Sait Lake City. Walker family from eastern states record, by Young family of Sait Lake City.